ON COOPER DONUTS

(The scene: you and I walk the Los Angeles streets, on our way to dinner. Heading west on Seventh toward Flower we spot this, and you say—)

You: Hey look at that. I didn't know Cooper Donuts had giant donuts on their roof. Like Randy's!

Me: Well, no, none of the Cooper chain ever had that. I guess this is what you'd call artistic license.

(We go into the restaurant, are seated, and order)

You: So that Cooper Donut thing, that's there because it was the site of the first documented LGBTQ+ uprising, called the Cooper Donuts Riot!

Uhm, sure. Yeah.

What?

Nothing.

What?

I mean, you know, there was no Cooper Donut riot.

Yes there was!

Except, there wasn't.

But everyone says so.

Everyone is wrong.

But there is lots of documented evidence!

Actually, there is zero evidence and no documentation.

But lots of people say it happened.

That's the problem. The "lots of" people who say it happened weren't there, much less even born yet. There was, however, *one* person who claimed to have been a witness to the event, thus that person alone establishes canon on the subject … and that individual made it quite clear, nothing happened at a Cooper Donuts.

Yes, that was John Rechy and he was there! And he wrote all about it in his novel only five years later.

You're referring to his 1963 novel *City of Night*, in which Rechy did *not* write about Cooper Donuts therein, nor mention any sort of uprising. How am I the only person who's ever read that book?

Whatever, still, he said it happened.

Rechy makes up things for a living.

Are you saying he made it up?

I'm saying he makes things up for a living, so, consider the source. Also, the first time he ever told the story, it was 2005, and this was at the same time he got into trouble for making up and posting fake positive reviews on Amazon about his own books, so, there you go.

That doesn't mean he wasn't there when it happened!

Really? Think about it, he's the guy who famously chronicles gay America for a living, and for *over forty-five years* he just somehow *forgot* to mention arguably the single most important event to happen to the pre-Stonewall LGBT community?

Ok, so, even if it didn't happen, it still happened. I mean, um—

Sigh. Look. If it had happened as Rechy described it — with cops being pelted by doughnuts and cups and trash, with the arrival of squad cars "sirens blaring," everyone shaking and rocking cars with "rioters arrested and jailed" resulting in Main Street "cordoned off and closed until the next day" — that would have made the newspapers.

Everyone knows the papers didn't print stuff about homosexuals because the papers were homophobic!

Except the opposite of that is true. Rechy has tried to make that argument — that the queer community were "invisibly visible" and thus never reported upon, but, that's another fallacy. When homosexuals did things that were considered by mainstream society to be anti-social, it made the papers all the time, *especially* in the late 1950s. The media did a lot of work chronicling gay activities because it sold newspapers, reporting on events with all the lurid language of the day, going on about the doings of "sex deviates" and all that.

So you're saying the riot would have made the papers, if it happened.

That is an absolute certainty, yes. It's not merely improbable, I'm saying it's literally impossible that officer-involved civil unrest in the middle of downtown, including street closures that would have impacted everyone, didn't leave a footprint. Each and every existing newspaper from the time, from every corner of Southern California, has been checked and rechecked for evidence of a riot in both 1958 and 1959 (because Rechy has said it happened in both years)—for example, the *Los Angeles Times*, the *Valley Times*, the *Press-Telegram*, the *Independent*, all the little local papers from Long Beach and Highland Park etc., and those are just the ones online. There are newspapers that exist only in the Los Angeles Public Library's microfiche collection, for example, the *Herald-Express*, the *Examiner*, and the *Mirror-News*, and even those have been combed through. Nothing. Remember though that not only did an uprising obviously not happen, but, the inclusion of Cooper Donuts as its location is *especially* fanciful, because according to Rechy, who again, sets canon, if it *did* happen, it *didn't* happen at a Cooper's.

But everyone says it happened at a Cooper's?

For the hundredth time there is no "everyone," there is only one person, Rechy, the lone teller of the story. The first time Rechy tells the story, in 2005, in an interview with Stuart Timmons of *Gay LA* fame, Rechy posits the whole throwing-coffee-cups-at-cops story as happening at a Cooper Donuts. Right? He is the only known witness to the event. Then in December 2021, Rechy told interviewer Jeff Weiss "There was no riot at Cooper's. It was actually another donut shop, but at that time, people called every donut shop in the city 'Cooper's' because there were so many."

So there was never a riot at Cooper Donuts on the 500 block of Main?

Well, now you're talking about three different things. First, there was no riot, that's been pretty well established. Secondly, if it *did* occur,

we know Cooper Donuts was not involved in the story in any way shape or form, that's been definitively established. But let's talk about Rechy's assertion "there was a Cooper Donuts" at the fabled "500 block of Main" location. Rechy, again, the one and only witness to the event, said the event happened on Main between two venerable old gay bars, Harold's and the Waldorf. That would place it between 527 and 555 South Main. There was never a Cooper Donuts there, and more importantly, there was never *any* donut shop there. We have excellent documentation about every establishment on that block in the 1950s and 60s, via city directories, phone books, records from Department of Building and Safety, etc. No donut shops.

But there was a Cooper donuts on Main sort of nearby, right? So it probably happened there.

You mean Second and Main, which is now "Cooper Donut Square." When it was proved there was no Cooper's on the 500 block as Rechy asserted, some people decided to simply relocate the story three blocks north, with no proof or evidence. That's because there had *been* an Evans Cafeteria with a Cooper Donuts in it at 215 South Main.

Yeah, that's what I'm saying.

Doesn't work, though: that stretch, the 200 block of Main, was very different from three blocks south. Across the street at Second and Main you had the Cathedral, seat of the Catholic archdiocese. There were a lot of religious rescue missions within a few doors of Evans Cafeteria, including the Peniel Mission at 227 South Main and across the street the Union Rescue Mission at 226, which had attached to it the Victory Service Club, a bastion for American military. So the way Rechy describes the 500 block as a haven for "queens and hustlers" in Capri pants and midriff shirts, that would not have flown three blocks north. *Maybe* on the 500 block, where Rechy actually set his story — again, no donut shops there — but not up on the 200 block.

But all of Main was the famed gay stretch called "The Run," and, you said there was a Cooper Donuts there near Second and Main, so it must have—

No, I haven't even got to the important part. But first of all, since you mention it, the 200 block of Main was nowhere near the gay bars on the cruising circuit "the Run", which was further southwest near Fifth and Pershing Square. But anyway, here's my point: Rechy says the riot happened in the spring of 1958 and/or May of 1959, but either way, the building that housed the Coopers at Second and Main *didn't even exist* in either of those times. There was a parking lot there. No Cooper's whatsoever. The building housing the Cooper Donuts in it had been demolished in January 1958, and the little structure that housed the subsequent Cooper's on that site didn't open until late October 1959.

So what are you saying?

That when Rechy told the story in 2005, he didn't think people would fact check it. First it turns out there was no donut shop where he said. So then some people magically decided it happened at another donut shop three blocks to the north, near Second Street, and of course they didn't think people would fact check *that*. But surprise, no donut shop there, either. But now of course they changed Wikipedia to say a riot happened at 215 South Main, contradicting the actual story, and despite all the evidence that makes that impossible.

Ok so sure, I get what you're saying, there was no riot, and even if there had been it certainly wasn't at a Cooper Donuts, on Main or anywhere else. But you have to admit that the Cooper's Donuts chain was, in general, still the only place trans POC could go, because it was, you know, unlike everywhere else, totally inclusive.

Actually I very much *don't* have to admit that, because that claim is extremely dubious. We have no actual evidence of that. I mean,

Rechy talks about the queens and hustlers hanging out at some donut shop which may or may not be a Cooper's...but images in fact *do* exist of what people looked like in Cooper Donuts. Hold on...

(I pull out my phone and begin scrolling the internet) Here. ***(I lean across the table, scrolling through pictures on my phone for you)***

Here's the location at 316 East Fifth, in 1957. Bunch of dudes in suits, workwear, fedoras...

This is the location at 441 South Hill in the late 1950s. Again, looks like a bunch of older dudes.

And here, here's another shot of that Hill Street Cooper's in June 1959:

Again, pensioners, a lady, just basically normies. Gay men at left? Probably, sure, but a far cry from "brawny bouffant-having chicana

transwoman in a half-shirt" as recently depicted at LACMA by Judy Baca in her *Great Wall of Los Angeles*.

Here's a shot of the Evans Cafeteria near Second and Main which we get told was ground zero of genderqueer POC—

—couple grizzled dudes in suits and hats, and a guy with a smoke dangling from his lip. This is the area the City decided to make our downtown LA monument to Pride?

I mean, here, here's another picture of that area, with Evans Cafeteria at 215 South Main on the far right:

Now look at the folks around there—

—it's men in suits and families walking their kids across the street; probably coming from church, since the most important Roman Catholic church in LA was directly across the street.

Here's Evans Cafeteria with its Cooper Donut signage, about to be demolished in January 1958.

You don't understand...we know transgender women of color went to Second and Main for Evans Cafeteria, because the owner, Jack Evans, was an ally.

Uh-huh. Look, a couple years ago the descendents of Jack Evans started pushing the narrative that Cooper Donuts was this trailblazing safe haven for LGBT folk. And he was an ally? Really? I mean look at this guy.

(I scroll through the phone some more)

We're told by the family that this guy was an ally. A white, married, middle-aged man from rural Iowa...*this* guy was a trailblazing LGBTQIA+ supporter who insisted his establishments be safe havens for trans people.

Well...yeah...the family said so because he—

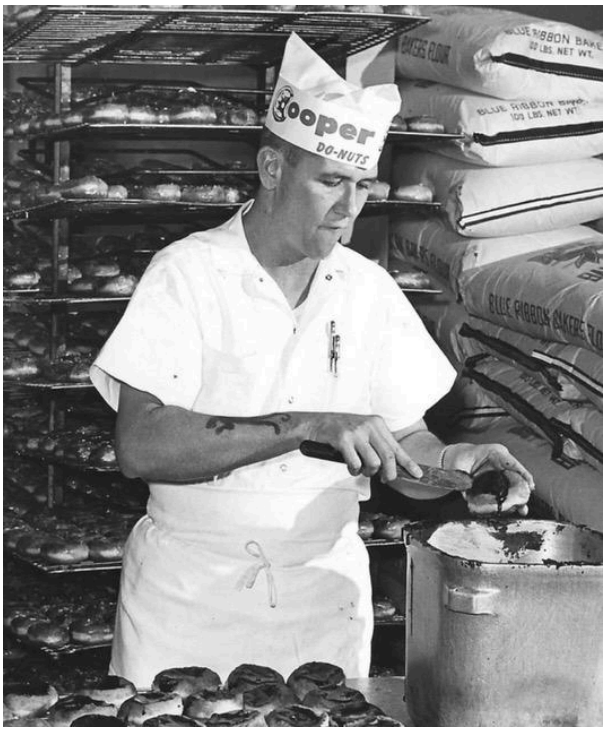
Hey look, if he didn't actively turn people away, he was smart. He made a buck. He was a capitalist. But this "ally" business doesn't hold water. You know the only thing we *actually* know about him? He hated unions and union workers! The unions used to picket his place at Second and Main, and—

—the family says so! Also, because he hired transgender workers!

—oh, sorry, getting off topic. Yes, that assertion, that Cooper's was unique because they hired gender nonconforming individuals, was

stated to City Council, which sold them on making the corner a city monument.

But we have images of Cooper workers, you know...



This guy looks like he got his tattoo on furlough after fighting in the Pacific theater.

And *this* hardened fellow with a wedding ring. Gonna go ahead and say I'm not seeing the whole gender noncomforming thing.

But...you've heard of Nancy Valverde? She went to Cooper Donuts, and wore trousers there! Then the cops came in and arrested her for wearing trousers!

Sure, there was a woman named Nancy Valverde. There's a story that when she was in barber school, she had donuts there. And apparently they didn't kick her out for wearing trousers. Again, so what? That doesn't make Jack Evans an ally, that makes him a capitalist. And

double so what, at no time when Valverde wore trousers there, was doing so against the law.

But Valverde was gay, right? So her going there...during barber school... isn't that proof Cooper Donuts was a bastion of inclusivity?

Ha ha, no. Just like it took Rechy 45 years to even mention Cooper Donuts, Valverde didn't mention the place for 60 years...until a reporter led her to the topic. Best part is, she's supposed to be proof of the riot too, despite her not being there. She said she'd heard about something happening, but she never said when or from whom nor did she mention Cooper Donuts. So we're told she heard something happened — something she heard second-hand, but still — and yet as an important elder of the LGBTQ+ community, she then mentioned it to *absolutely nobody* for over 60 years?

But you said she did say that something....happened?

Yeah well wait, let's be clear. The one time she talked about it in 2019, she was led to and coaxed on the subject by a magazine writer, and even then she never said it was at a Cooper Donuts... just that sixty years before she heard from someone that something had happened...somewhere. That just doesn't pass the sniff test. But that's hardly the worst of it in the whole "Cooper Donuts/Nancy Valverde Square" at Second and Main...the whole thing is pretty damn embarrassing.

How so?

Go read de León's motion to designate the corner a historic landmark. Every single bit of history it details is shamelessly, shockingly wrong. Hold on, let me find you a picture...Ok. See this sign?

That's Councilman Kevin de León pointing, and it's ostensibly his bill that made it a historic square. But the fellow who actually wrote the nomination, Tony Hoover, is at right. And everything he wrote in the motion to Council was made up. Just false and incorrect.

I don't get it, surely the City of Los Angeles has a historian, and they run stuff by them before they make an intersection a historical square...

(Laughing uproariously) HA HA noooo, no, nope. Seriously, I could go in there tomorrow and make a motion that we rename Seventh and Broadway to Joseph Tommasi Square because Tommasi battled Andrew Carnegie to free transgender prisoners of war at the Battle of Río San Gabriel...and if I spoke before City Council and acted like I knew what I was talking about, they'd pass the damn thing. I agree though, you'd *think* that City Council passing a motion based on multiple paragraphs of purported historical record, they'd at least make *some* perfunctory gesture, you know, run it past someone at the Cultural Heritage Commission, or the Office of Historic Resources. But, nah.

So, what, de León's motion has some...mistakes in it?

If by that you mean it's all nonsense, yes. It begins with verbiage about Cooper Donuts being a safe space, despite there being no evidence of that, then goes on to say Cooper Donuts was part of "The Run," that circuit of gay-friendly establishments, when Second and Main was, of course, way too far north. We've talked about that, not a huge deal. But then there's this whole bit about the purported riot, about how "news of the incident spread throughout 'The Run', prompting angry Angelenos to fill the streets" which Hoover completely made up out of thin air. And there's all this language about how Cooper's was so brave to serve gender non-conforming people because they risked having the business shut down under an ordinance called Municipal Code No. 5022. Which is bullshit but kind of hilarious, because with Cooper Donuts Square the City literally passed a motion referencing a city ordinance that didn't even exist. That's pretty damn priceless.

Well wait a minute ***(you Google "Ordinance 5022")*** *...ha! Of course it existed, 5022 is super famous, the 1950s L.A. ban on cross dressing in the between 6pm and 6am, and—*

Noooope. Listen, this concept that 5022 existed, and it banned cross dressing, litters the internet because Hoover, who wrote the streetcorner designation nomination, told the press that nonsense. And the press never once thought to fact-check his story, so they printed it, and of course De León's legislative deputies and publicity people went on and on to the press and in social media about ordinance 5022, when, in fact, Hoover made it up. It's fantasy.

How do you mean?

An 1898 ordinance called Municipal Code 5022 *had* existed, sure, which prohibited masks, false whiskers, and "personal disguises" on

public streets, but it had been repealed and not on the books since 1936. So it hadn't existed for over twenty years when Cooper Donuts was, Hoover asserts, being so brave and trailblazing in the face of MC 5022. The closest *related* "masquerading" law, post-1936, was titled MC 52.51, which stated that to wear disguises and masks in outdoor public places, you had to apply for a permit. Nothing about cross-dressing, certainly nothing about "6pm to 6am" like Tony Hoover so impassionedly stated to Council.

Still, cops never follow the law, couldn't that "52" municipal code have been the excuse to harass gender noncomforming people in a donut shop?

So, the narrative is always about harassing people inside businesses, like going into a donut shop to check IDs, whereas the masquerading ordinance was very clear, it applied *only* to sidewalks and parks. Cops entering a business to harass and arrest cross-dressers would have been against the law, but let's go ahead and just say cops are routinely and happily breaking the law. After which, when on-duty cops broke the law, you *then* have to pretend there was no such thing as Internal Affairs, or the DOJ Civil Rights Division, the District Attorney, the state Attorney General, civilian review boards, or even the newspapers.

But that's how businesses lost their licenses!

Didn't happen. I know a large part of the dominant narrative is that: Cooper Donuts was so brave, because they could have lost their business license if they so much as served gay, or worse, gender nonconforming people, but they did it anyway. But that's an absolutely false statement. There was no legal basis for license revocation, and no recorded instances of it ever happening. Harold's and the Waldorf, made famous by the Cooper story, were extremely "out" and they were never shut down, were they? When this is pointed out, people will say "well businesses here were at risk if they

served LGBTQ+ people, they would lose their licenses, and that would happen because of Executive Order 10450" but that's nonsense too, since 10450 concerned itself with whether certain federal employees were security risks.

But Rechy said cops harassed transwomen—

I don't doubt that happened, back in the old days, when the term was still transexual. But remember, Rechy never said *anything* about transwomen. He specifically said at Cooper's there were queens in half-drag, wearing capris and half shirts, and Rechy's use of the term "queen" denotes an effeminate gay man, not a transwoman. Rechy said the cops picked on suspected homosexuals, that's it. The whole trans element was injected into the story six decades later, by people who decided that 1950s homosexuals who practiced mild cross-dressing were, in fact, fully transgender individuals.

But everyone says Cooper's was full of trans people who—

Nope, again, that's an invention of people who weren't alive then, and the people who *were* alive then, have never said that.

Oh.

Yeah. Also, I wouldn't look to Rechy for anything regarding history. For example, he told *Los Angeles Magazine* that the Mattachine Society guys publishing the groundbreaking gay journal ONE Magazine went to jail, a statement *Los Angeles Magazine* blithely printed, of course. And maybe that's how Rechy honestly *remembers* it, but, whatever. It's false. The ONE guys never faced charges or detainment, much less conviction or prison. And you can't look to Tony Hoover talking about the harassment of transwomen at Cooper Donuts, since he didn't even know what the law was, or where The Run was, and peddles the "many people claim" claim that there was a riot at Cooper's, when exactly *zero* people claim that, apart from, well,

Tony Hoover. The whole thing is a poorly-constructed shanty of demonstrably false “alternative facts.”

So if the Cooper narrative is bunk, maybe we put that aside, but! then we can and should recognize the important part of the intersection designation being the Nancy Valverde part—

Eh, I don’t buy that either. The argument about the importance of Nancy Valverde holds zero water. Don’t get me wrong, she may have been an important and trailblazing activist and elder to the community throughout her life, but, everything that’s in print about her is false.

No, now, now you’re wrong. Everyone knows the well-documented story, and it’s definitely true.

Okay. Tell me the story.

So Nancy Valverde was a masculine-presenting woman, and in the late 1950s would get arrested a lot for violating Ordinance 5022, and —

Ahem.

Oh, right, 5022 didn’t even exist. That other law then, whatever, anyway, so she gets arrested and jailed multiple times for that masquerading law in the late 50s, because she wore trousers. Then in 1959 she went to the law library, and with the help of a brave clerk, discovered old forgotten rulings that proved dressing like a man wasn’t a crime, and she shared this hidden knowledge with her lawyer, Arthur Black. Together, they then had the “masquerading” law ruled invalid!

Yeah, except none of that is true. You basically just rattled off everything in the Wikipedia article about her, and it’s all untrue.

She didn’t wear trousers and button-down shirts?

Oh, no, that I'm sure she did. And that was completely legal. It had been made legal in March 1950, and Valverde had zero to do with that decision. Its legality was via the *Guynn* and *Granato* judgments at Los Angeles Superior Court. That decision was in every newspaper, and made the front page of the *LA Times*. So no, she wasn't getting arrested for wearing pants, especially during a time when women routinely wore trousers. Heck, Lucy and Ethel wore trousers on television, and Katherine Hepburn, Audrey Hepburn, and housewives were wearing trousers all the time. Hell, my own mother wore trousers in the 50s. And even if you make the argument "well, those were *feminine* women, and Nancy was wearing *masculine* trousers!" Nancy could have walked down the street dressed like a full-on lumberjack, and the police would have no basis for stopping her. I'm not saying no law enforcement officer ever committed the crime of illegal harassment. But she stated she was not only violently harassed nearly every weekend, but arrested and jailed. First of all, illegal harassment, by a police officer, gets officers slapped with criminal charges, disciplinary action, prosecution by the state and federal government, and civil lawsuits, up to and including those based on Section 1983 of the Civil Rights Act of 1871, and as we are oft reminded, Nancy Valverde had a lawyer, so, why didn't he make a criminal complaint? More to the point, she could not have been arrested and jailed, because there would have been no statute under which to arrest her.

But—

Before you say anything, yes, I understand the difference between probable cause and charges. But they still would not have arrested her for a criminal violation of law when there was no law against what she was doing, due to the constitutional prohibition against ex post facto laws. You're having a glass of wine, right? Now imagine a cop came in right now and arrested you, under the National

Prohibition Act. Which was repealed in 1933. Get it? Same thing. No way you could be booked or detained. Even if a cop was so insane as to arrest you, you'd couldn't be booked or incarcerated for the offense.

Ok. Still though, if the law applied only to men after 1950, then, that's what she had overturned!

Never happened. First of all, the Valverde/Tony Hoover/de León narrative is that she turned over some "lost esoteric legal information" about *female* cross dressing, not male cross dressing, to her lawyer Arthur Black in 1959. Can't be true, because, again, female cross dressing had been legal for almost a decade. But let's say that although she *was* at least arrested in 1949, when she was 17, and that municipal code was still in effect for women. And then let's say ten years later she went to bat in 1959 — yes, I know some randos on the internet bafflingly assert she did this in 1951, but, actual Valverde interviews reveal her saying it happened in 1959 — for the men who were still being hassled. But here's the best part — it *still* can't be true, because her lawyer Arthur Black wasn't admitted to the bar until 1962.

Ok, big deal, so the story is off by a few years off, cut the storyteller some slack—

Dammit, *no*, because the whole thing is impossible. Valverde was not involved in overturning any law, and I can prove it: in October 1963 lawyer Arthur Black was the principal in overturning 52.51, sure, in a judgment called *In re Martin*, but in doing so he did not invoke the *Guynn* or *Granato* judgements that Valverde supposedly "unearthed" — she never *unearthed* any knowledge with some law clerk, thus ending her harassment, because *Guynn/Granato* was known to every single lawyer, and hell, every single *person* in L.A. knew the masquerading ordinance didn't apply to women, since that had been front-page news. More importantly though, Black, in 1963, didn't

use those 1950 judgments in any way, shape, or form in overturning 52.51.

No?

No. All lawyer Arthur Black did was copy a San Francisco judgment from *People v. James Arthur Lane Jr.,* , which stipulated a city's municipal law was invalidated by state law. Ergo, Los Angeles' MC 52.51 ended here in October 1963 because Appellate Court jurists conceded that our law was superseded by State PC sections 185 and 650. It's not rocket science: Valverde was never involved in any way. And yet that is the entirety of the de León/Hoover argument for having a Nancy Valverde Square, that and "5022 got her jailed multiple times." What's funny is the only part that's *possibly* true is that Valverde may have had donuts at Coopers when she went to barber college down the street…

Yeah, see, well that's something!

…except, according to the Los Angeles LGBT Center, who interviewed Valverde when she was a resident of the LGBT Center Senior Housing, she didn't even *go* to barber college, being unable to enroll, since she had not completed education past sixth grade. Instead, she entered barber practice in Boyle Heights by taking an IQ test and sidestepping barber college.

Why didn't you tell City Council all this before they voted?

I did. That's a matter of public record. They didn't care. Performative activism at its very core. Are you surprised?

I guess not? Huh. What's your stake in this? Why are you so worked up about it? You've obviously thought a lot about this.

Yeah, you know, I think about a lot of things. Heck, you should hear me go off on the whole streetcar conspiracy, or Chavez Ravine, or the

purported evils of the Red Scare, or a dozen other historical tales that are plagued by confirmation bias and bad reporting. It just irks me to the core when huge swaths of people believe something that's so easily disprovable. I only got involved in this topic because there were Cooper Donut locations on Bunker Hill, and I'll study anything involving Bunker Hill to the nth degree. And then it just kind of snowballed.

But it seems like you're coming off as homophobic.

Ha! That's rich. Of course, the opposite is true. I only go on about this because I want a marginalized community to have its story told *correctly*. I want any and every marginalized community to have its stories told, but told *accurately*. When I first refuted the Cooper story people yelled at me "but queer kids need their myths!" to which I replied no, no they don't. They need their story to not be easily shot down. They need it to not be poorly-written fanfic.

But myths are important!

I get it, they unify a culture, sure. Myths aren't inherently deceptive, and serve nobly in their capacity to shape a worldview. But when you purposely construct a story centering on a fake "history," rather than relying on actual truth, then, myth-making is weaponized. It becomes nothing more than propaganda.

And that's it? People just...fall for it?

Actually, yeah. That's the long and the short of it. People believe what they want to believe. Ultimately, people's beliefs are often rooted in emotion—not fact—which means they don't have to defend conclusions that aren't based in evidence. And if you echo chamber the hell out of a falsehood, you'll get what's known as the "Illusory Truth Effect" where something false, if repeated enough times, becomes familiar and thus, to them, true. And since the media and

our leaders push these untruths, and in fact, codify them into existence with street corners named after nonsense, well…well, that's the state of our society. It's all-pervasive, and a bad omen for the future.

So people should be taught about how to think critically.

Absolutely, they should think critically, but people should be careful about the "being taught" part. The people "teaching" you have an agenda, always remember that. Did you see the thing in the news the other day about the professor whose research focus was honesty and ethical behavior, but it turned out everything she said was lies?

Huh?

No? It's an illustrative story. Seems there was this Harvard professor named Francesca Gino, who was fired and stripped of tenure for lying, while running research studies about honesty. You can't make this stuff up! She was one of Harvard's most prominent professors, a celebrated social scientist who'd published 140 papers and won countless awards, but it turns out her work was based in outright data fabrication. None of her assertions were replicable…because she lied, made stuff up, and fudged the results. But of course her papers were "peer reviewed" which means her pals didn't care she'd been manipulating data; typical, since more than half of all peer-reviewed studies can't be reproduced. Harvard paid her a million dollars a year to study honesty, and of course, her history of data tampering revealed her as habitually dishonest.

Damn.

Yeah. I only bring it up because it's 100% what these folk teaching you about Cooper Donuts are doing. They have an end goal in mind, a narrative they must advance. It's not even confirmation bias, which merely *favors* information that confirms existing beliefs … that would

be bad enough … rather, it's conscious lying by cultural gatekeepers in an orgy of gaslighting, with no accountability or consequence, only reward.

Sometimes lies are necessary, though, right? For social cohesion? And advancement of the greater good?

That's what we're supposed to accept, yes. But accepting lies breeds incompetence, erodes trust, and empowers tyrants.

Huh.

And again, with the LGBT community, love 'em to death, so I'm very disappointed in a few certain members who are trying to play them. There's a lot of good history out there surrounding some pioneering Los Angeles events — Mattachine, ONE mag, The Advocate, the Black Cat, the first Pride Parade…heck, the ONE National Gay & Lesbian Archives down at USC are the oldest and largest repository of LGBTQ+ materials in the world — so you'd *think* the community would have more respect for itself than to be represented by delusions, wishful thinking, and belief perseverance. If you want to highlight early resistance in the community, and celebrate the hidden histories of defiance, you have to bring receipts. You have to actually be truthful, or people won't believe you the next time.

Like the boy who cried wolf.

Like that, yeah. Should we get dessert?

Absolutely.